AN

ESSAY

CONCERNING

THE OUTWARD AND SALUTARY APPLICATION

OF

OILS

ON THE HUMAN BODY.

BY THE

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TO THE

UNIVERSITY OF OXFORD,

HIS GRACE THE DUKE OF PORTLAND,

CHANCELLOR,

THE REVEREND DOCTOR BERDMORE,

VICE-CHANCELLOR,

THE HEADS OF COLLEGES AND HALLS,

AND

THE OTHER CONSTITUENT MEMBERS THEREOF,

This humble Attempt to be useful,

IS, IN ALL FILIAL DUTY AND RESPECT,

INSCRIBED BY

WILLIAM MARTIN TRINDER,

A GRADUATE OF OXFORD, AND DOCTOR OF PHYSIC AT LEYDEN.

AN

ESSAY.

WE read, in the Holy Scriptures, not only of wine that maketh glad the heart of man, but of oil to make his face to ſhine, or his outſide, for ſo the word פנים frequently ſignifies, and it ought, in this place, Pſalm civ. 15. ſo to be underſtood.

The ancients accuſtomed themſelves to the outward application of oil, in order to heighten the comelineſs of their perſons—and they did well: for what conſtitutes beauty more than the natural diffuſion of gelatinous juices extracted from the aliment, and brought forward, through the arteries, to all parts of the body? or, if theſe be wanting, what better ſubſtitute can there be than oils properly applied?

The

This practice of inunction was so general, and so frequent, that our Saviour gently reproved Simon, the Pharisee, for omitting this instance of civility. Luke vii. 46. — The rich and honourable were anointed with oils of the greatest fragrance.* Thus due respect was shewn to our blessed Lord by having precious ointment poured upon his head. Mark xxvi. 7.

But the ancients used oil not only for the decoration and refreshment of their persons, but for the preservation of their health and strength. After bathing, they rubbed themselves over with ceromata to close the pores of the body,† and thus to give strength to the system. They also anointed their heads with ointments to prevent drunkenness.‡ (Athenæus lib. xv. cap. 13.) Before en-

* —— ροδοεντι και χριεν ελαιω,
Αμβροσίω.

HOMER.

† Εμφρακτονίες τας σωματίκας πορας.

‡ Οτ' ἐγὼ πιω τον οἶνον
Μυρῳ ευωδεϊ τεγξας
Δεμας αγκαλαις δε κορην
Κατεχων, κυπριν αειδω.

ANACREON.

gaging

gaging in violent and fatiguing exercises, they always used ceromata, or medicated oils, to prevent strains, to make their limbs supple, and, by hindering transpiration, to preclude any great waste of strength. Now although it must be confessed that the ancients were not the most improved anatomists, yet their general and frequent practice in the use of ointments and friction was excellent, being very preventative of disease, and conducive to health, as will appear from the following statement of facts.

1st. All over the human body are innumerable inhalants, which are the orifices and branches of the absorbent vessels that ultimately terminate in the great veins near the heart. These absorb and carry fluids *into* the body, but they cannot carry any *out*.

2dly. There are also innumerable exhalants, which perforate the surface of the skin, that are the extremities of the arteries, and which carry fluids *out* of the body, but they cannot carry any *in*. According to Sanctorius, the transpiration from the skin

far

far exceeds, in quantity, all the excretions by the other emunctories, and, comparatively to alvine diſcharges, the proportion is as one to four, ſo that if the ſkin ejects twenty-four, the inteſtines ſhall diſcharge only ſix ounces.*

3dly. Animal, or vital heat, which is moſt neceſſary to the nutrition and preſervation of the body, is generated by the decompoſition in the lungs of atmoſpheric air by animal gas†. And hence it is, that the

* If by any means the exhalants be ſo cloſed, as to hinder the greater part of tranſpiration, it muſt be confeſſed that the *deliciæ animalis vitæ*, that is to ſay, good eating, may be rendered, for a time, unneceſſary; for it appears in ſtory, that wetting the body with ſalt water, prevented hunger in ſix people, who were on a raft in the ſea for ſix days in the Gulph of Mexico; and Captain Bligh of the Bounty experienced the ſame effect after he had been turned adrift, in a boat, by his crew, in the Pacific Ocean.

† Boerhaave, Martin, and others, were of opinion, that the motion of the blood was the *cauſe* of animal heat. If ſo, how is it that the vital heat is nearly the ſame in all perſons in health, although the circulation of the blood be very different? How is it that the vital heat ſhall be the ſame in a young lady, ſitting at her ſampler, as in a ſawyer, in the violent exerciſe of his trade? The circulation ſhall be far above par in one, and below it in the other; but, nevertheleſs, the vital heat ſhall be the ſame in both!

† Plenck.

more

more and quicker we inſpire atmoſpheric air, the warmer we become, as in running up hill, or in vehement reading and ſpeaking.* That vital heat is generated by the aforeſaid decompoſition in the lungs, appears from conſidering that animals, deſtitute of lungs, are not hotter than the circumambient air, whereas the vital heat of animals poſſeſſed of lungs is by no means dependent on the temperature of the air. In the human body it is hardly ever leſs than 95 degrees, or more than 105 of *Fahrenheit's* tongue thermometer; but if the living body, in a healthy ſtate, be placed in contact to much hotter bodies, it will not acquire their exceſs; nor, if in the midſt of much colder bodies, will it acquire their coldneſs; thus, on the coaſt of Africa, where the heat of the climate ſhall riſe to 140 degrees of *Fahrenheit's* thermometer, the human body will retain its natural heat of 96 degrees, becauſe of the evaporation of

* Vegetables perſpire from their leaves as animals from their lungs. This vegetable perſpirable matter, when acted upon by the ſun's light, produces the pure part of the atmoſpheric, or vital air; hence it is, that exerciſe in a garden, *cæteris paribus*, is far more ſalubrious than in the ſtreets of a city.

ſweat which generates coldneſs; hence it is, that the negroes in the Weſt India Iſlands endure labour in the ſun far better than white men, becauſe, as it is ſaid, of their quicker evaporation of perſpirable matter from their ſkin and lungs. So again in the frozen regions of the North, the heat of the living body ſhall experience no material change; and this is providential, for if the living body had not the means to reſiſt exceſſive heat,* the fluids would become too thin, run out, or putrify; and if it could not re-

* The heat of the room in which Dr. Blagden, and others, entered, was raiſed, whilſt they were in it, to 240°, and to 260°; theſe exceſſive heats were borne for a conſiderable time, with little inconvenience, by the gentlemen who expoſed themſelves to them, both naked and with their clothes on; nor was the *heat* of Dr. Blagden's body at all *increaſed*, though the velocity of his pulſe was, in one inſtance, more than doubled. A blaſt of the heated air from a pair of bellows was ſcarcely to be endured, for the following obvious reaſon: When the ſame air remained for any time in contact with the body, part of its heat was deſtroyed, and, conſequently, the body was ſurrounded with a colder medium than the air of the room; whereas, when freſh portions of the air were applied to the body in ſuch a quick ſucceſſion that no part of it could remain in contact a ſufficient time to be cooled, the heat was ſenſibly greater.

Vide CHAMBERS's Dictionary, under the article HEAT.

ſiſt

ſiſt exceſſive cold, the fluids of the body could not circulate, and, of courſe, become coagulant.

This vital heat is the cauſe of that ſtrong inteſtine action by which the ſolids of the body are expanded, the fluids broke down and divided, and ſuperfluous and heterogeneous matter ſeparated and diſcharged. When it is ſufficiently ſtrong, in a healthy ſtate,* it forces the blood and juices into the extreme arteries, the ſkin becomes ſoft and glowing, and the fleſh turgeſcent from that bland oleaginous aliment ſo well, and ſo univerſally diffuſed.

4thly. Friction, although far leſs preſervative and reſtorative than bodily exerciſe in the open country air, eſpecially if uſed to the point of fatigue, yet, in one particular, it is more ſerviceable, becauſe of its topical application.

Friction, by obliging the veins to admit of diſtenſion, cauſes the arterial blood more

* This vital heat may be in exceſs, as in hectic and inflammatory fevers, acute rheumatiſm, &c. *Quere*,—Is not vitiated air, in jails, when combined with animal gas, productive of putrid miaſma?

abundantly to flow into them, hereby encreaſing the velocity of the circulation, diffuſing the vital heat, and augmenting vigour; moreover, the venal blood, by means of friction, runs quicker towards the heart, which it ſtimulates to a greater propulſion of the blood and juices over the whole body.

If cold coagulated blood be rubbed, in a glaſs mortar, it will again become a frothy liquid of a crimſon colour. It is ſaid, indeed, that this effect ariſes from freſh ſurfaces of blood being expoſed to the atmoſpheric air, with the oxygen, of which it immediately combines, reſtoring it to the ſame floridity as when in the body; nevertheleſs, it is alſo true, that gentle friction ſo attenuates ſtagnant blood, in bruiſes, that it will enter into the mouths of the bibulous veins.

Friction moves and attenuates the otherwiſe immeable juices in the veſſels that encumber and relax the nervous ſyſtem; but if vehemently and immoderately uſed it excites inflammation, and, by too much, encreaſing the contraction of the heat and arteries, the liquids exhale, and the body becomes parched and dry. Immoderate labour, in like manner,

manner, is prejudicial to the health, and it prevents longevity, for hard-working people ſoon look old; and it is obſervable, that women, in general, live longer than men.

5thly. Oil, whether contained in the celular membrane of the body, or externally applied, greatly, by its lubricity, facilitates muſcular motion. It keeps off the coldneſs of the atmoſphere; hence, fat perſons are not ſo ſuſceptible of cold as lean people, and it is the beſt preventive againſt chilblains. It gives whiteneſs to the tender ſkin; hence it is, that the fatteſt parts of the body are the whiteſt, as the breaſts of young women. —It gives roundneſs and beauty to the human form; for the ſkin, when not diſtended by it, contracts itſelf into unſightly wrinkles. It gives nouriſhment to the body, for being abſorbed by the inhalants, it is carried, with the chyle, into the blood. If it be ſaid that oil, externally applied, ſtops the excretory pores, thereby preventing ſweat and inſenſible perſpiration, I anſwer, from my own experience, that it does not, but it rather promotes both, eſpecially if applied by briſk friction, for it cleanſes the exhalants of that

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ever encruſting luting ſordes, which covers even the moſt delicate perſons, and which the vapour bath ſoon diſcovers to every individual.* The ancients, who were in the frequent practice of inunction, never found plain oil to ſtop the pores; for when they wiſhed to ſtop or hinder tranſpiration, they uſed wax with their oil; ſuch were the precious ceromata, mentioned by Athenæus, (Deipnoſoph 5.) as of ſaffron, ſweet marjoram, fenugreek, flower-de-luce, and of roſes; and not thinking even theſe preparations ſufficiently obſtructive of the pores, they, before engaging in gymnaſtic exercifes, and after anointing themſelves with oil, rolled themſelves in the ſand.

From what I have written concerning the inhalants, the exhalants, vital heat, friction and oil, I think, that the following practice will be thought, by the public, reaſonable, uſeful and important.

* The cuticle, or upper ſkin, by time, wears rough, and decays, and a new one is generated; hence it is, that ſerpents and ſhell-fiſh, every ſummer, become new coated. Vegetables and trees ſeem to have this property, according to the ingenious Mr. FORSYTH's experiments on this curious ſubject.

In

In incipient dropſy, particularly the leucophlegmatic, and anaſarcous (ariſing from the debility of the vaſcular ſyſtem), the chief cure is to ſtrengthen the veſſels by friction, and a ſtimulating oil; ſo that the abſorbents ſhall take up the water from the cavities, and the perſpiratory powers recover their wonted action. That the dropſy does not ariſe, as is commonly imagined, from an atony, or laxity of the whole body, and the viſcera thereof, appears from this conſideration, that many cachectic perſons are not dropſical, and many who have ciſted dropſy, are entirely free from any cachexy whatſoever.

In chronic rheumatiſm, owing to a ſerous colluvies of humours predominant about the moving fibres of the muſcles; as alſo in ſtiffneſs, and rigidity of the joints and muſcles, particularly in old military men, ariſing from frequent and long expoſures to the injuries of the weather, and from old healed-up wounds and fractures; medicated oils, with a fleſh-bruſh, together with electrical ſhocks on the ſtiffened parts, will be found very ſerviceable.

The

The fibres of old people are hard and rigid, their perſpiration is little, and that bland vapour which formerly bedewed their bodies is no more; inunction, with friction to them, is moſt ſalutary, for the animal warmth and juices are hereby drawn into the ſkin, and the oil, by its nouriſhing powers, renovates and invigorates the whole ſyſtem. The ſagacious Sydenham had great ſucceſs in the recovery of debilitated nature, by recommending healthy young men as bedfellows to the aged and infirm; he ſaid, that heat alone was not the cauſe of reſtoration, for the application of warm napkins did no good, (ſec. i. cap. iv. p. 79.) it was therefore only to be aſcribed to the mild oleaginous effluvia. Now, if the human oleaginous effluvia be ſo penetrating and balſamic as to afford revivifying nouriſhment by abſorption, why ſhould not the oil of ſweet-almonds, for inſtance, do the ſame thing, eſpecially when broke down and preſſed in, by heat and friction.

Soldiers that are expoſed to exceſſive heats in hot countries, ſhould frequently be ordered to rub their bodies with ceromata, to prevent too

too great a waſte of ſtrength by perſpiration; and when in cold countries, they are expoſed to rain, and ſleep in damp camps, they ſhould be enjoined to follow the practice of inunction; for being generally young men, ſuch ſtimuli would quickly arouſe their native heat, draw it to the ſurface, and keep it there, and alſo, by cloſing the inhalants, effectually ſhut out an otherwiſe too penetrating a humidity.

After hard labour, or exceſſive fatigue, the outward uſe of oil is wonderfully reſtorative and refreſhing: this is not only teſtified by the practice of the ancient Athletæ, but by ſome mowers at Hendon, this ſummer, who, before the application, were nearly exhauſted by exceſſive labour at taſk work, but afterwards followed it up with eaſe and pleaſure.

After warm bathing in the winter ſeaſon, the application of a ceroma is very adviſeable, for by rendering the inhalants impervious to the cold air, colds are prevented, and, by cloſing the orifices of exhalants, the dewy, nutritious juice, and vital heat (drawn towards the ſkin by the bath) is then re-

tained, which muſt greatly warm and invigorate the ſyſtem.

An imperfect paralyſis in the aged, not only ariſes from a deficiency of vigour, and a relaxation of nerves, ſtrained and worn by various deſtroying cauſes, as gluttony, ebriety, &c. but often it is owing to a ſupineneſs of the vital principle, or the Anima-Medica,* for terror, or imminent danger, has often been the means of reſtoring thoſe limbs (during the paroxyſm of fear) that were before uſeleſs. Here then it ſeems, that impotency is not the cauſe, but ſloth; ſurely then the natural and beſt cure muſt be obtained from exerciſe, friction, and ſtimulating oil.

Chilly, ſedentary perſons who ill endure the winter's cold, ſhould frequently uſe friction, and a ſtimulating oil, for it is, through debility from want of exertion, that the arteries do not propel the fluids with ſuch force as would prove ſufficient to diſtend the exhalants in the ſkin.

* See the curious and elegant oration of the late learned Dr. Nicholls, (Phyſician to George the IId.) on the Powers of the Anima Medica, before the College of Phyſicians in London.

A nervous

A nervous unhappineſs, with ſuſceptibility of cold is often occaſioned by a thick cacochymy of humours, not at all inflammatory; in this caſe, after proper evacuation, it is proper to draw the juices to the ſurface of the body by light frictions with the aromata, ſo indeed as to promote the due circulation of the blood, but not by violent application, to encumber the heart and lungs by the reflux of theſe thick and foul humours. The mind of man may be conſidered figuratively as the axle-tree, round which the wheel of life can beſt turn, for although it may be unconſcious of its power, yet it works wonders on the ſolids and fluids of the body, rectifying their irregularity, and reducing them to moderation, or elſe rendering them inordinate and deſtructive. But if the mind have power over the body, ſo alſo has the body a wonder-working power over the mind, for it is the blood that conſtitutes the *temperament* of different perſons. The red part abounds in the *ſanguineous*, whoſe veins are large and cerulean, the head thin of hair, the fleſh ſoft and abundant, and the cheeks of a roſy colour. Per-

ſons of this temperament are fond of pleaſure, they are ſoon but not long angry, eaſily perſuaded and inconſtant.

The albumenous part of the blood abounds in the petuitous, whoſe veins are ſmall and almoſt imperceptible; the face pale, the fleſh abundant, but cold and flaccid. The mind is uſually placid and ſerene, regardful of decorum, and of the honeſtum, and of what it ought to do, but generally too lazy to exert its powers.

When the blood is too concrete, having loſt its proper fluidity, it forms the melancholic temperament. The fleſh and hair are of a very dark colour, as among the Jews, (who are commonly of this temperament) the head frequently bald. The body is very lean and dry, the blood veſſels denſe and thin. The mind is conſtant to its purpoſe, not haſty, mindful of injuries, and remarkable for earneſtneſs in thinking.

From theſe temperaments are made up the reſt, as the bilious, where the body is thin, the colour brown, the hair black, criſp and buſhy, the veins large, the mind intelligent and reſolute.

The

The phlegmatic are cold, not hairy, ſubject to baldneſs, fat and unweildly, liable to tumours, the mind ſometimes timid, generally inoffenſive. The warm temperament is in body agile and robuſt, well covered with yellow, thick, and copious pile, as the head with hair; the angles of the eyes, and alſo the face and lips are of a very red colour, the pulſe full and frequent, the mind capable, but impetuous.

But nevertheleſs, to vindicate the ſupremacy of the mind over the body, it is to be obſerved that, by the medicinal and dietetic art, one temperament may be altered, in ſome degree into another, ſo that the pituitous may become ſanguineous, the ſanguineous melancholic *et vice verſa*. St. Paul ſaith, " I keep my body under, and bring it " into ſubjection: leſt that by any means, " when I have preached to others, I myſelf " ſhould be a caſt away." 1 Cor. ix. 27. Undoubtedly the mind can, and often does reduce the body to reaſon, by the means of diet and the forbearing virtues; hence the uſe of faſting and religious meditation: but here obſerve, that what would ſtimulate one perſon,

perſon, ſay of a hot temperament, into paſſion, might only lift up another who is pituitous into reaſonable comfort.

Phlegmatic perſons of irritable habits of body (whoſe circulation is weak, the blood not being ſent in ſufficient force to the ſurface, ſo as in a due degree, to promote perſpiration, and who by their inhalants, abſorb more moiſture from the atmoſphere than ſtronger people), ſhould perſeveringly uſe friction, if not oil; they ſhould alſo pay particular attention to diet. They ſhould avoid ſugar and butter, which, by thickening the juices, impedes the circulation. Inſtead of eating glary food, as pig-meat and fatted calf, they ſhould be contented with a more drying and attenuating diet, which would prevent alarming portions of lymph from collecting in the lungs, or in the joints. True indeed it is, that although a perſon be charged with too much lymph he may continue in health, but how long theſe defluxions may remain benign and unhurtful, no one can ſay, for alſo true it is, that, by the adverſe diameters of a very few veſſels, the juices may ſoon become

ſtagnant

ſtagnant and banefully acrimonious. The too abundant lymph ſhould be diſcharged by draſtic purges, at long intervals, and for diet, ſuch as ſtrengthens the elaſticity of the fibres, ſhould be recommended. Roaſt meat* and game are proper; fruits, if any, ſhould be ſomewhat auſtere, and alſo the wine; ſay good rough port, but ever let this dietetic rule be carefully obſerved, "*ne quid nemis.*"

* Roaſting, except the little that flies off by vapour, concentrates the juices of the meat within it, giving the meat an empyreumatic and ſtimulating flavour; whereas, boiling diſcharges the gelatinous part and eſſential oil of the meat into the water, rendering it inſapid; therefore, it will not, I believe, be too much to ſay, that half a pound of roaſt will afford as much nouriſhment with a greater ſtimulus, as three quarters of a pound of boiled meat; moreover, the organs of digeſtion require fibrous matter to work upon, as will appear from the following experiment, which, I heard, was tried by an eminent ſurgeon in London: He confined one large dog to the broth of meat boiled down, as we ſay, to rags, and another large dog to the ragged meat ſo boiled down, allowing him, I ſuppoſe, a little water to quench his thirſt. The dog that drank the broth ſoon became emaciated, and died; but he that eat the fibres of the meat remained in health, and grew fat.

The old French way of dreſſing meat with little or no water, but with a few vegetables, as potatoes, in a pan ſo cloſely covered or luted, as to confine all the vapour or eſſential oil within, is, *me judice*, the moſt palatable, and the beſt mode of cookery.

Wine,

Wine, if medically taken, augments the ſtrength of the animal fibres and rarifies the juices of the body; but if immoderately drank, it excites a univerſal ſpaſm that ends in weakneſs and relaxation, as the trembling hands and ſtaggering gate of bacchanalians ſufficiently evince. Wine after much uſe loſes its ſtimulating power; hence it is that hard-drinkers proceed from bad to worſe, from wine to the drinking of pure ſpirit; thus deſtroying their health, their reputation, and their life, for a very tranſient and miſerable ſatisfaction.* But wine, if moderately taken, enables the veſſels of the body with encreaſed alacrity to take up and diſperſe nouriſhment over the ſyſtem. It is of excellent uſe after fatigue; alſo in the cure of mental languors, and in urgent fears, for it

* In general debility brought on by drinking ſpirituous liquors, with loſs of appetite, it is, firſt, adviſable for the patient to leave off drinking one fourth of his uſual quantity: if, in a fortnight, his appetite ſomewhat returns, let him leave off another fourth part, and ſo every fortnight continue the decreaſe, 'till the burning potation be totally exchanged for a daily, but ſmall quantity of red port wine. If indeed, the natural powers of digeſtion be quite deſtroyed, by the means of ſpirituous liquors, then there is but little hope of reſtoration.

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not only braces the fibres, but it tonifies the mind; and therefore it is that ſoldiers and ſailors after a dram of ſpirituous liquor, deſpiſe danger, and joyouſly enter into a battle.

Again, pituitous perſons who uſe but little exerciſe, are particularly ſuſceptible of the ill effects of a damp air, which although, by the thermometer, may not be colder than a dry one, is more penetrating becauſe *it conducts* better, filling the inhalants with crude noxious vapour; hence ſwellings of the great joints of the limbs are frequent, which are miſtaken for the gout. Certainly the beſt preſervatives are ſtrong daily exerciſe to the point of fatigue, ſo as to ſweat; a dry cardiac diet; frequent friction with ceromata of eſſential oil, to counteract the baneful effects of the atmoſphere; and ſuch cloathing as of wool cloſe to the ſkin, which, being a bad conductor, will prevent the inhalants from improper abſorption.*

* By warm cloathing, we may indeed avoid in part, a cold humidity, but if we would do ſo entirely, the face and the hands muſt be alſo cloathed; whereas, by counteracting the humidity of the air by ſtimulants and eſſential oils, every good effect will be anſwered, without acquiring the bad habit of too warm cloathing.

It is alſo not uncommon for ſuch perſons to be troubled with an aqueous, not a chyliferous, diabetes, for by checked exhalation, what is not diſcharged by perſpiration and ſweat, paſſes through the bladder; and their too copious abſorption of circumambient fluids doubtleſs encreaſes the quantity of urine.* This very common, and too unnoticed, yet dangerous diſeaſe, may, I think, be abated if not entirely cured, by the following practice: — If it ariſe from hectic fever, mucilages (perhaps with acids to correct the hectic) are ſerviceable; but if from hyſteric, or any tranſitory relaxing cauſes, mucilages and diffuſible ſtimuli are more proper. In either caſe the *primæ viæ* ſhould be cleanſed firſt by ipecacuanha, then by rhubarb; ſtrengtheners, and mild aſtringents ſhould be uſed; a dry binding diet, and morning and evening friction in a warm room, with a defenſive oil againſt

* Perſpiratio ad urinam in æſtate eſt in ratione, 5. 3; in hyeme vero ut, 2. 3.

damp

damp weather,* ſhould be earneſtly recommended.

Sometimes cold and damp air ſhall ſo relax the nervous ſyſtem, as to deprive the patient of the uſe of his limbs; then a briſk vomit and the application, by friction, of warm medicated oil on the back bone, or on the inert limbs, will be of great ſervice.

The diſeaſe of children, called the rickets, after diſcharging the redundant lymph by vomits and detergent doſes of rhubarb, is to be cured by friction, and with woollen cloths properly fumigated.

It is not uncommon to ſee, in young ſedentary people, the ſkin diſcoloured, the muſcles lank, the face pale and variouſly diſ-

* Cold gives additional ſtrength to perſons already ſtrong in health, becauſe of the re-action of the vital power, and becauſe the air may be nearly uncharged with vapour, and therefore more of it, in a given time, is inhaled; but cold debilitates very weak and ſedentary people, becauſe of the want of re-action. Damp and cold air, or damp and hot air, is hurtful to all perſons, becauſe leſs pure air, and too much humidity is inhaled by the ſkin and lungs. Certainly the healthieſt is the warm and dry atmoſphere, which ought to be a conſideration of ſome weight to valetudinarians who can afford either to change their reſidence, or to make it comfortable.

figured with puſtules; the ſpirits generally in a low ſtate, and the body ſluggiſh. The cure is to excite the perſpiratory powers by bodily labour, friction, roaſt meat, and wine; and to heal the face by lenient innoxious liniment.

Old ſtrains, and ſtubborn pains in the back, loins, and elſewhere, are, for the moſt part, curable by friction and medicated oil, and even incipient white ſwellings, that would otherwiſe cripple or render the limb uſeleſs, are thus to be diſperſed and deſtroyed.

Dry white ſcaly eruptions on the elbows and knees, even of long ſtanding, may be cured by friction and medicated oil;* and here I muſt remark, that although the cure of the ſea ſcurvy may be obtained by the vegetable acid of oranges and lemons, yet I ſubmit to the conſideration of the ſurgeons of the navy, whether or not, rubbing the

* When, through neglect, the hair of the head in children becomes matted and ſtuck together, by a viſcid humour that the exhalants caſt upon the ſkin, the ſafeſt and ſpeedieſt cure, after cutting off the hair, is, daily to ſpunge the head with hot water, always taking care, after ſpunging, to dry the head well with hot cloths.

oil of the rinds on the diſeaſed parts, would not accelerate the cure.

After fevers, and ſome chronical diſeaſes, the hair of the head falls off, either becauſe the ſkin ſhrinks and becomes dry, through want of nutritious juices, or becauſe through diſeaſed relaxation, the ſtabulum of the hair becomes too weak. In the firſt caſe, baldneſs may be cured by oily liniments. In the ſecond, good ſtrengtheners of the ſyſtem will be found moſt uſeful.

If this publication ſhould ſerve as a hint to a more enlarged mode of medical practice than the preſent, I ſhall, as a Clergyman of the Church of England, moſt heartily rejoice as having been the humble means of doing ſome good to my fellow-creatures.

It may be neceſſary here to obſerve, that I had been ſeven years in holy orders, before I became doctor of phyſic, at Leyden, never thinking it at all improper to blend two very uſeful profeſſions together, and more eſpecially, as our bleſſed Lord himſelf healed the diſeaſes of the body as well as of the ſoul.

Indeed,

Indeed, I am ſtrongly of opinion, as I have elſewhere obſerved in my Philanthropic Monitor, that the public and private good reſulting from ſuch a union of profeſſions, would be great and incalculable. The unbeneficed clergy (being phyſicians) would enlarge the ſphere of their uſefulneſs, eſpecially amongſt the poor people, and by accepting moderate fees * from the yeomanry and gentry, they would ſoon diſentangle themſelves from that poverty and diſtreſs, which is as ſubverſive of their reſpectability in civilized life, as of their deſerved comfort.

To the public at large, the advantages would be very great, having able practitioners always near at hand, and the preſent enormous expence of cure ſo properly cut down as to exclude none from the benefit of good medical advice.

* A viſit near the practitioner's reſidence might be rated at half-a-guinea. If two miles off, one guinea, and ſo on, *in modo*. Journeys in the night, and in bad weather, when carriages muſt be hired, deſerve a larger conſideration.

If it be ſaid, that the clergy would not be ſo competent in the healing art as the faculty, I will aſk why not? They have the ſame advantages of learning at Oxford and Cambridge, where there are hoſpitals, as other medical ſtudents, and if degrees in phyſic are thought to be particularly honourable from Oxford and Cambridge, ſurely the competency ought not to be diſputed. By this union of profeſſions in the clergy, as phyſicians, no injury would be done to ſurgeons, apothecaries, and chymiſts, nor no injuſtice to phyſicians of eſtabliſhed fame and practice; for, if ſucceſsful, they would ſtill retain their patients, and even encreaſe the number, though, poſſibly, they might receive fees more ſuitable to their reſpective merit.

" He that is wiſe will ponder theſe things!"

☞ The Author will attend patients at home and abroad.

MILL HILL, HENDON, MIDDLESEX,
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